

R. L. JOHNSTON, Editor.

HE IS A FREEMAN WHOM THE TRUTH MAKES FREE, AND ALL ARE SLAVES BESIDE.

H. A. M'PIKE, Publisher

VOLUME 2.

EBENSBURG, PA., THURSDAY, JANUARY 21, 1869.

NUMBER 50.

SHERIFFS SALES

By virtue of a writ of Vend. Expon., Lev. Facias and other writs, there will be exposed to public sale, at the house of Francis Cooper, in Chest Springs borough, Cambria county, on SATURDAY, the 23d day of January, at one o'clock P. M., the following Real Estate, to wit: To all the right, title and interest of S. F. George, of, in and to a lot of ground situated in Chest Springs borough, Cambria county, fronting 64 feet on Main street, and extending back 124 feet to Walnut alley, adjoining lots of Mary Ann McKenzie on the south and Simon Workman on the north, having thereon erected a two-story frame house, back building, frame station, and outbuildings, now in the occupancy of John McFeely. Taken in execution and to be sold at the suit of Margaret W. Strohecker and G. W. Strohecker, for use of Archibald McFadden et al.

Also, all the right, title and interest of S. F. George, of, in and to the following described building and lot of ground of S. F. George, to wit: "S. F. George's building" is located on a lot or piece of ground situated in Chest Springs borough, Cambria county, known on the place of said borough as Lot No. 64 in the original plat, adjoining lots of heirs of Andrew McGain, &c. It is a frame stable or barn, having a front of 45 feet and a depth of 32 1/2 feet, and is 16 feet high.

Taken in execution and to be sold at the suit of John W. Glick.

Also, all the right, title and interest of Paul J. Ryan and Dr. John J. Krise, of, in and to the following described building of Paul Ryan and Dr. John J. Krise, to wit: "A certain one-story plank building, situated in Clearfield township Cambria county on the lands of Dr. J. J. Krise, now occupied by Patterson and Herley, containing in front 24 feet and in depth 19 feet, taken in execution and to be sold at the suit of Patrick Donohoe.

JOHN A. BLAIR, Sheriff.
Sheriff's Office, Ebensburg, Jan. 7, 1869-3t.

M. L. OATMAN,

DEALER IN

CHOICE FAMILY GROCERIES

CONSISTING OF

Double Extra Family Flour,

GRAIN FEED,

BACON, SALT, FISH,

FRESH VEGETABLES,

ALL KINDS OF FRUITS,

SUGARS, TEAS, COFFEES,

SYRUPS, MOLLASSES, CHEESE, &c.

Also, a large stock of the

Best Brands of Cigars and Tobacco.

STORE ON HIGH STREET,
Four Doors East of Crawford's Hotel,
Ebensburg, Pa.

L. L. LANGSTROTH'S

PATENT MOVABLE COMB BEE HIVE!

PROUDLY ANNOUNCED THE BEST EVER YET introduced in this County or State. Any person having a family right can have their bees transferred from an old box to a new one. In every instance in which this has been done the result has been entirely satisfactory, and the first take of honey has invariably paid all expenses, and frequently exceeded them. Proof of the superior merits of this invention will be found in the testimony of every beekeeper who has given it a trial, and among the number are the gentleman named below, and their experience should induce every one interested in bees to

BUY A FAMILY RECEIPT!

Henry C. Kirkpatrick, of Carroll township, took 100 pounds of surplus honey from one hive, which he sold at 25 cents per pound.

Adam Detrich, of C. roll township, took from two hives 100 pounds of surplus honey.

James Kirkpatrick, of Chest township, took 60 pounds of surplus honey from one hive.

Jacob Kirkpatrick, of Chest to township, obtained 72 pounds of surplus honey from one hive, worth not less than \$21, and the right cost him only \$5.

Peter Campbell from one hive obtained 36 pounds of surplus honey at one time.

Quite a number of similar statements, authenticated by some of the best citizens of Cambria county, could be obtained in proof of the superior merits of Langstroth's Patent Movable Comb Bee Hive.

Persons wishing to purchase family rights should call on or address

PETER CAMPBELL,
Carrolltown, Pa.
Nov. 5, 1866-4f.

FOR SALE

The undersigned offers for sale the FARM on which they now reside, situated in Allegheny township, Cambria county, within two miles of Loreto, (formerly owned by James McCrear), containing ONE HUNDRED AND EIGHTY SEVEN ACRES, more or less, 100 Acres of which are cleared—the balance well timbered. There is erected on the premises a good DWELLING HOUSE and splendid BARN, together with other necessary outbuildings, such as Blacksmith Shop, Corn Crib, Sheep House, &c.; also, an excellent ORCHARD of choice fruit. Title perfect. For terms apply on the premises to

B. C. SHIELDS,
Loreto P. O., Aug. 20, 1868-4f.

HOLIDAYS SEMINARY.

A Boarding School for Young Ladies.

Rev. JOSEPH WAUGH, A. M., Principal.
CARL F. KOLBE, Prof. of Music, French and German.

Competent Assistants in other Departments.

None but experienced and successful Teachers are employed in this Institution.

Healthful and Beautiful Situation.

Building elegant and complete in all its parts. Supplied with Gas, Water, Bath Rooms, Wardrobes, and all home comforts.

Next Session opens January 13th, 1869.

Holidays Nov. 12, 1868-3m.

HOUSE AND LOT FOR SALE

Mrs. Mary Owens offers for sale her House and Lot situated on the corner of Ogle and Mary Ann streets. The House has lately been rebuilt and fitted up with all the modern improvements. Terms liberal. For further information apply to

GEO. M. READE, Agent.
Ebensburg, Dec. 23, 1868-3m.

Choice Poetic Selections.

Beauties of Paradise Lost--Book II.

NUMBER TWO.

The second book of "Paradise Lost" contains the debate held by the infernal powers on the means to reinstate themselves in the position which they had lost by the rebellion in Heaven. This discussion results in adopting the views of Lucifer, who has heard of the creation of man, and urges his followers to explore the new planet for the purpose of beguiling our first parents. Satan himself, at his suggestion, becomes the hellish envoy for this purpose, and the close of the book leaves him hovering on the confines of our sphere, after having passed the gates of hell, which were guarded by two monsters--Sin, and her offspring, Death.

The description of the throne of Satan, with which this book sets out, is among the finest:

High on a throne of royal state, which far Outshone the wealth of Ormus, and of Ind, Or where the gorgeous East with richest hand Showers on her kings barbaric pearl and gold, Satan exalted sat, by merit raised To that high seat; his form was full of god, His robes as when he lay in Paradise, And his luxuriant tresses down his shoulders fell about him, as when he lay in Paradise, and his eyes were full of god, His robes as when he lay in Paradise, and his luxuriant tresses down his shoulders fell about him, as when he lay in Paradise, and his eyes were full of god.

High on a throne of royal state, which far Outshone the wealth of Ormus, and of Ind, Or where the gorgeous East with richest hand Showers on her kings barbaric pearl and gold, Satan exalted sat, by merit raised To that high seat; his form was full of god, His robes as when he lay in Paradise, and his luxuriant tresses down his shoulders fell about him, as when he lay in Paradise, and his eyes were full of god.

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Our Common School System.

Public Education in the United States.

A CATHOLIC VIEW.

[From the American Educational Monthly, of New York.]

"Enlightened rulers all over Europe have been profoundly impressed by the lessons of this and the last century. It was once believed by monarchs that to enlighten their subjects would be to imperil their thrones. It is now very clearly seen that 'the divinity which doth hedge a king' has long ceased to be an oracle to the people. The French Emperor erects his dynasty upon popular suffrage. Hereditary right has come down from its ancient pedestal to accept from the people the confirmation of its authority. It is now too evident for further doubt, that no ruler can rule modern nations by any appeal to the manhood of his ancestors. The garish light of the sun has penetrated every royal tomb, and has altogether annihilated the mystery which once filled the hearts of nations with awe and unquestioning obedience. Public opinion now rules the ruler. Kings and their ministers have now to elect between intelligent and virtuous opinion on the one hand, or revolutionary passions on the other. The wisest of them, therefore, are hastening to educate the people; and they are striving, above all things, to make such education distinctly Christian and not simply moral, for they well remember the fate of all nations who have staked their salvation upon the sufficiency of the natural virtues. While kings are doing this to preserve the shadow of their royalty from the aggressive spirit of the age, we, in this chosen land, are doing or aiming to do the same thing, in order that we may rear successive generations of virtuous and enlightened heirs to the rich inheritance of our constitutional democratic freedom. Ours should be much the easier task; as we labor for no dynasty, but strive only to make a nation capable of self-preservation. We are no less in earnest than the kings; and we may surely examine their work and see what is good in it. The kings tried the pagan idea of intellectual culture adorned with the glittering generalities of moral philosophy; and they added to it the maxims of the Christian gospel, whenever that could be done without getting entangled in the conflicting creeds of the numerous sects. The school was like Plato's lecture-room, only that the sacred voice of the Evangelist was heard occasionally in such passages as do not distinctly set forth faith and doctrine, about which the scholars could differ. Sectarianism, as it is called, had to be excluded, of course, in a mixed system of popular education wherein freedom of conscience was conceded to be a sacred right and proselytism was disavowed. The result was two-fold; first, tens of thousands of children were deprived of distinct religious instruction and doctrinal knowledge; and secondly, in countries where the Roman Catholic population was large, though in a minority, other tens of thousands were left without secular education, because their parents would not permit them to be brought up in habits of indifference, which means practical idolatry, or trained in knowledge hostile to their religious faith. Prussia, though she is the very embodiment and representative of Protestant Europe, soon came to the conclusion that this would not do—that education must be Christian—that it must be doctrinal and conducive to religious practices—that, as all could not or would not believe alike, each should have full opportunity to be reared in his own faith, to learn its doctrines and to fulfill its duties and discipline—and, therefore, that enlightened government established the denominational system, giving to each creed practical equality before the law, a separate school organization (wherever numbers made it practicable), and a ratable share of the public school fund; reserving to the government only a general supervision; so as to secure a faithful application of the public money, and to enforce a proper compliance with the educational standard. The public schools are organized so that every citizen shall obtain the complete education of his child, in the faith and practice of his own Church. All difficulties have disappeared, and perfect harmony prevails.

In France, by the last census, the population was thirty-seven millions, divided about as follows: 480,000 Calvinists, 267,000 Lutherans, 39,000 of other Protestant sects, and 73,000 Jews; the remaining thirty-six millions being either practically or nominally Catholics. Although the dissenters from the national faith are less than one million, that Government has provided for them, at the public expense, separate primary schools, where each sect is at full liberty to teach its own doctrines. There are likewise three seminaries for the higher education of Lutherans and Calvinists.

Austria also supports schools, colleges and universities for a Protestant minority. The British Government has likewise adopted the same principles of public education for the Catholics; while with her traditional and malignant hatred of the Irish people, she still denies them the justice which she extends to all of her other subjects, at home or in the Colonies, even to the Hindus and Mohammedans of her Indian Empire!

And thus, the most powerful and enlightened nations have decided that Christian civilization cannot be maintained upon pagan ideas; and that the safety of every commonwealth depends upon the Christian education of the people. They have also clearly seen that 'the religious atmosphere' must be kept united, and made to penetrate and surround the school at all times; and that however greatly the Christian denominations may differ from each other, or err even in their belief, it is far better for society that their youth should be instructed in some form of Christian doctrine, than be left to perish in the dreary and soul-destroying wastes of deism. Experience has proved to them that moral teaching, with Biblical illustrations, as the piety of Joseph, the heroism of Judith, the penitence of David, will not suffice to establish the Christian faith in young hearts, or to quiet the doubts of inquiring minds. The subtle Gibbon, mauling the cross of Christ, will confront the testimony of the martyrs with the heroes of pagan history. Voltaire did the same for the French youth of the last century, to their destruction. No. The experience of wise governments is this: that morals must be based upon faith, and faith made efficient in deeds of practical virtue; for, faith worketh by charity. And another experience is this, which is best given in the very words of the apostle, 'The servant of the Lord must be as Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.' 'In order to make popular education truly good and socially useful, it must be fundamentally religious. I do not simply mean by this, that religious instruction should hold its place in popular education and that the practices of religion should enter into it; for a study or an exercise is not sufficient to a nation, and no mechanical devices; it is necessary that national education should be given and received in the midst of a religious atmosphere, and that religious impressions and religious observances should penetrate into all its parts. Religion is not a study or an exercise to be confined to a certain place and a certain hour; it is a faith and a law, which ought to be felt everywhere, and which after this manner alone can exercise all its beneficial influence upon our minds and our lives.'

The meaning of which is, that no moment of the hours of school should be left without the religious influence. It is the constant inhalation of the air which preserves our physical vitality. It is the 'religious atmosphere' which supports the young soul. Religion cannot be made a study or an exercise to be restricted to a certain place and a certain hour. It will not do to devote six days in the week to science, and to depend upon the Sunday school for the religious training of the child. M. Guizot is right. The enlightened governments of Europe have accepted his wisdom and reduced it to practice in their great national school system.

"Now the Catholics of the United States have said no more than that; have asked no more than that; and yet, a wild cry of anger has been raised against them at times, as though they were the avowed enemies of all popular education. They pay their full quota of the public taxes which create the school fund, and yet they pass, to-day, in proportion to their wealth and numbers, more parochial schools, seminaries, academies, colleges, and universities, established and sustained exclusively by their own private resources, than any other denomination of Christians in this country! Certainly, this is no evidence of hostility to education! And, why have they made these wonderful efforts, these unprecedented sacrifices? It is because they believe in the truth uttered by M. Guizot. It is because they believe in the truth established by all history. It is because they believe in the truth accepted and acted upon by the enlightened men and governments of this age. It is because they know that revealed religion is to human science what Eternity is to Time. It is because they know that the salvation of souls is more precious to Christ than the knowledge of astronomy. It is because they know that the welfare of nations is impossible without God. And yet, they fully understand how religion has been called science for her side as an honored handmaid; how learning, chastened by humanity, conduces to Christian advancement; how the knowledge of good and evil (the fruit of the forbidden tree) may yet be made to honor God, when the sanctified soul rejects the evil and embraces the good. Therefore the Catholic people desire denominational education, as it is called."

OLD STAMPS.—Our readers have doubtless often wondered what became of the canceled postage stamps, and why, not long since, so many persons were anxious to collect them. Many of these collectors unquestionably bored their friends for stamps merely because they desired to see how large a number it was possible to accumulate; but it now turns out that not a few did so for the purpose of carrying out their money getting tendencies, China having suddenly become a market for these novel wares, if so they may be termed. It appears the Chinese have contracted the passion of covering their umbrella, room, and houses with old stamps, and they buy them by thousands and millions. One foreign mission, which has a station in the East Indies, collects these stamps and sells them at about seventy-five cents per thousand, and for the money so acquired the mission educates such children as have been either exposed or sold as slaves by their unnatural parents.

CURIOSITIES OF ICE.

In 1850, says the Newark Journal, Mr. Farraday discovered that two pieces of ice placed in contact froze together almost instantly. Mr. Tyndall says: "One hot summer day I entered a shop on the Strand. On the window fragments of ice were lying. The tradesman gave me permission to take the pieces of ice in my hand. Holding the first piece, I attached all the other pieces in the basin to it. The thermometer was then above sixty degrees, and yet all the pieces were frozen together." In this way Mr. Tyndall formed a chain of ice. This experiment may be made even in hot water. Throw two pieces of ice in a pail full of almost boiling water, keep them in contact, and they will freeze together despite the high temperature. Mr. Farraday made another experiment of the same sort. He threw into a vessel full of water several small pieces of ice. They floated on the face of the water. The moment one piece touched another there was an instantaneous refreezing. Attraction soon brought all the pieces in contact, so that in an instant an ice chain was formed.

An ice wheel turning on a surface of ice refreezes the point of contact. During the rotation a series of cracks are heard, which show the ear that successive refreezing is constantly taking place. The phenomenon of refreezing is easily explained. At the surface of a piece of ice the atoms, which are no longer in equilibrium on the outside, tend to leave their neighbors, as happens in boiling or evaporation. Melting ensues. But if there are two pieces of ice brought together, the atoms on the surface are restored to their equilibrium, the attractive action becomes what it was, the atoms resume their relations with their neighbors, and juxtaposition ensues. In consequence of this property, ice is endowed with plasticity. A rope and a knot or a buckle may be made of ice. It may be moulded with snow and compresses it into a ball produces the phenomenon of refreezing, and forms an ice-ball sufficiently hard to prove a dangerous projectile.

This explains the extraordinary rigidity of the bridges of snow which are often seen in the Alps suspended over deep crevices. The Alpine guides by cautiously walking on those snowy masses freeze the particles together and transform the snow into ice. If snow be compressed into muds ice statistics may be obtained. Fill a hollow ball with snow, pressed in as hard as possible, and you may obtain ice balls admirably translucent. Nothing would be easier than to dine with a service made of moulded snow—plates, glasses, decanters, all of snow. A gentleman of Paris recently served sherry wine to his friends before a hot fire in breakers of snow. Snow compressed in this way does not melt so rapidly as might be thought. Ice requires a layer of ice often becomes a protection against cold. If you prevent anything from sinking to a temperature below thirty-two degrees during the very severe frosts, we know you have but to wrap it in wet rags.

The process of freezing gives to the enclosing bodies all the heat necessary to destroy it. The water in the rags, slowly forms small pieces of ice on the rags, and in the meantime disengages heat, which warms the object wrapped in the rags.

A tree wrapped in rags, or in moss saturated with water, does not freeze even when the thermometer is several degrees below the point. The slowness with which ice melts is well known. During the winter of 1749 the Case built at Petersburg a magnificent palace of ice, which lasted several years. Since then cannon have been made of ice, and they have been loaded with balls and fired. They were fired ten times without bursting. It is consequently indisputable that ice melts slowly, and may be turned to good account in the Polar regions. In Siberia the windows have panes of ice. The remarkable property with which particles of ice are endowed of moulding themselves into different shapes by refreezing, easily explains how glaciers make their way through narrow gorges and expand in valleys. The ice is broken into fragments which refreeze whenever they touch.

Professor Tyndall says: "When two pieces of ice at the melting temperature are placed in contact with each other they freeze together, and even when two pieces floating on water touch each other they freeze together. To this freezing together the term *regelation* has been applied. It is by pressure and regelation that glaciers are formed; the snows granules, when powerfully squeezed together, regelate, and form a coherent mass. It is by this property that a glacier accommodates itself to the valley which it fills. We can thus out of small fragments form a sphere of ice; out of the sphere we can form a lens; out of the lens a cup. Two ice-cups, placed edge to edge, freeze together and form a hollow sphere. In these cases the ice is first crushed and then regelated; but when the passage is very gradual the change is gradual, and the ice behaves like soft wax. It can be moulded into any form. Rings, vases, statuettes, can be thus made of ice, and these once produced may be turned to the following

practical use: Pour plaster of Paris into a vessel, place on it an object moulded in ice; then pour plaster over the ice. The plaster will 'set' around it, and the ice may be melted, and the space it occupied left. Thus in the simplest way we may obtain perfect plaster moulds, from which metal castings can be taken."

This process is very much like a very old one used by sculptors to cast the bronze; they made the model in clay, coated with wax of the thickness intended for the bronze; then coated outside with clay, or other moulding material. When dry, the mould was heated gently and baked, the wax run out or was expelled as gas in the baking, and the cavity was left in a proper state to receive the bronze.

Mark Twain on New England Town Names.

Don't direct any more letters to me at Hartford until I find out which Hartford I live in. They mix such things here in New England. I think I am in Hartford proper, but no man may hope to be certain. Because right here in one nest we have Hartford and Old Hartford, and East Hartford, and Hartford on the Hill, and Hartford-around-generally. It is the strangest thing—the paucity of names in Yankee land. You find that it is not a matter confined to Hartford, but it is a distemper that afflicts all New England. They get a name that suits them, and then hitch distinguishing handles to it and hang them on all the villages round about. It reminds me of a man who said that Adam went on naming his descendants until he ran out of names, and then said, gravely, "Let the rest be called Smith." Down there at New Haven they have Old Haven, West Haven, South Haven, West-by-son-West Haven, and the oldest man in the world can't tell which one of them Yale College is in.

The boys in New England are smart, but after they have learned every thing else, they have to devote a couple of years to the geography of New Haven before they can enter college, and then half of them can't do it till they go to sea a voyage and learn how to use the compass. This is the reason why there are so many New England sailors that are so many other. Some of them spend their whole lives in whaling service trying to fit themselves for college. This class of people have colonized the city of New Bedford, Mass. It is well known that nine-tenths of the old salts there became old salts just in this way. Their lives are a failure—they have lived in vain—they have never been able to get the bang of the New Haven geography. In this connection they tell a story of a stranger who was coming up the Connecticut river, and was trying his best to sleep; but every now and then the boat would stop and man would put his head into the room. "First Haddam!" and then "Haddam's Neck!" and then "North Haddam!" and then "Great Haddam!" "Little Haddam!" "Old Haddam!" "New Haddam!" "Irish Haddam!" "Dutch Haddam!" "Haddam-Haddam!" and then the stranger jumps out of bed all excited and says: "I am a Methodist preacher, full of grace and forty years in service, without guile; I'm a meek and lowly Christian, but d—n these Haddams—I wish the devil had 'em, I say!"

A LEGEND OF A POLISH SALT MINE.

In the last number of *Putnam's Magazine* there is a description of a Polish salt mine, and of a little chapel far down in the earth, concerning which the following account is given: It is devoted to the memory of the pious wife of one of Poland's great Kings, to whom Heaven vouchsafed in 1852, the boon of bestowing the knowledge of the wondrous treasures on her impoverished subjects. She was far off in Hungary, the legend says, and hearing there of the sufferings of her native land, she was ordered by her patron saint, to cast a precious ring, which she most valued of all her trinkets, into a deep well. She did it in simple faith, and, when she returned to her home at the foot of the Carpathian Mountains, some peasants gave her a piece of rock salt, believing it to be a costly jewel. It was of no value in itself, but, oh wonder! in the heart of the transparent mass her ring lay imbedded. She understood the revelation from on high—ordered search to be made for more of the shining substance, and thus were discovered the great mines of Wieliczka, which has ever since been a source of greater wealth than the richest mines of gold or diamonds.

The son of Joshua Sears, of Boston, 14 years of age, is the richest boy in the United States. His father died ten years ago, leaving property valued at \$1,670,000, providing in his will that his son should have \$2500 annually until attaining the age of 21; the sum of \$30,000 at that period; \$4000 annually until he had passed the age of 24; \$5000 annually until he had passed the age of 30; and \$20,000 per annum after that time. The property remains in the hands of three trustees, and the principal has now reached the sum of \$3,300,000. The trustees have a salary of \$5000 each, and the commissions received from the collections of rents amount to a sum equal to the salary of the President of the United States. Young Sears is now in Europe, being educated.

The "Fat Contributor" on a Farm.

The "Fat Contributor" has been in Central New York, looking after a farm he has there. He is much interested in agriculture—intends to follow it when he retires from public life. He writes as follows:

WESTMORELAND, Oneida Co., N. Y.

Editor Times:—I am deep in agriculture at present, and charmed with everything in it. The daily labors of my hand man are giving vigor to my frame that I have not known for years, bronzing my face with the ruddy hue of beautiful toil. After observing him from my window for a couple of hours as he follows the plow, it is astonishing what an appetite I have for my dinner. I attended a meeting of the "Farmers' Club" the other day, and was much interested in the suggestions offered. There is no formality about these meetings, every one being at liberty to present such facts and suggestions as he pleases.

This being the planter's season, digressions naturally lay in that direction. How to keep worms away from corn was a prominent theme. H. O. Handle, of Reuben, strongly recommended that the seed of the corn be soaked in vermifuge, which is said to be a good thing to drive away worms.

Kurnel O'Kern, of Spanish Bush, said he usually stuffed the worms with worm lozenges (of which they are passionately fond) while the corn is growing. Common practice keeps them from eating the corn after that.

The grub-worm was taken up and discussed. Some one said ahen would fix him. Luke Coan, of Westmoreland, said the grubs on his farm like ashes—get it on them.—He said he put ashes on every hill of his corn in a ten acre field of it. The grub went at the ashes and devoured it as if they could get it on. "That night we were awakened by a loud knocking at the door and great hallooing. It was the grubs. They had come up to the house in a body demanding more ashes."

A farmer wanted to know the best protection against crabs. Scarcely any of us have now, he said. Some fashion prescribes such outrageous attire for men and women, scarce any are too common. One man said he kept crabs in a field adjoining his cornfield—for where the crabs lay, there was no corn. He said that the crabs, if it makes the neighbors carry on about it.

There was considerable discussion as to the best time to put corn in. Some thought it should be put in late at night; but it was finally settled that seven o'clock in the forenoon was the proper time. It being about the hour, the club adjourned to a grocery across the street and put in their "corn."

Spring gardening was discussed at some length. A farmer from Africa thought it would be better to put up with the soil in the fall, when the ground is not so hard. President of the club was requested to give his views about the proper way to make beds. He said it was something that he didn't worry about; he had the chambermaid make the beds.

The various kinds of plant stakes were also commented upon. Father Reed said he had had an arm in the service, said he raked his garden with "grape and canister"—Farmer Jousberey was of the opinion that four acres would "take 'er down" every time. A communication was read designed to show that a Wheeler & Wilson sewing machine was the best thing to "sew" wheat with. A-hem.

The diseases of cattle was a subject of discussion. For horn ailments it was recommended to use the horn with soap-water, and touch it off. Farmer Reed said he used it for that purpose in his herd, and he hadn't heard any complaint since. He said he had rather have a horn (if he had) than see his cattle suffer with it.

Iron was said to be an excellent tonic for cows. Dairymen use great deal of it when they have chain pumps.

In trimming trees it was decided best to consult an experienced dressmaker. Dress-makers are posted in the Spring styles of trimming. Some people wouldn't know any better than to put a cherry trimming on cherry-trees, or cherry trimmings on lino bushes. So am I, too.

Mr. Daunkushman, of Laidville, said he was not much at setting out trees, but he could not set any fewer in Oneida county sitting up with his girls. Mr. J. J. Jordan, an honest old farmer from Westmoreland, complained that the tanning community were constantly being galled by worthless patent rights. He had got his house full of patent claims, and his barn full of patent forks, all of them worthless. A man sold him a claim the other day warranted to bring butter (from any distance) in thirty seconds. He worked at it three days and nights, and then had to have his butter brought from Utica by the stage.

Farmer O'Spatten, of Hampton, made similar complaint. He said he was induced, by promise of marriage, to buy a patent lightning rod that was said to make husk corn, chop wood, fiddle the cat, and draw cider—all at the same time. He brought it home, but it hadn't done any thing but sit around the house and read novels ever since.

Clarkston, of Mary, had bought a corn sheller, warranted to take 700 ears and burn them. It took them off about half a mile and then brought them back again. Corn-shelling in that.

Club adjourned to meet next week at two o'clock.

FAT CONTRIBUTOR.

"HOW MUCH, MAM?"

A clerk in a dry goods store, retired one night, and gave for his bed-fellow an acquaintance dating back to school days. One informal sleep in the next room adjoining, the door of which was partly open. In the middle of the night he says he was awakened from sleep by hearing the clerk in a loud tone of voice exclaim, "How many yards do you say you wanted, mam?" Three yards, says the clerk, and the next thing he heard a tearing noise, and the bed-fellow of the clerk shouted out, "What are you doing? You have torn my shirt from top to bottom!" The poor dresser imagined himself in his store, standing on lady customer, who wanted three yards of calico.